

A
SPECIMEN
OF THE
Bishop of SARUM's
Posthumous HISTORY
OF THE
AFFAIRS
OF THE
Church and State
OF
Great-Britain, during his Life.

By ROBERT ELLIOT, M.A.

— — — — — *Ille Propago* K
Contemptrix Superum — — — — —
Ovid. Metam. L. 1. Fab. 5.

Printed in the Year, M. DCC. XV.

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The Propaganda

Contemporary

David Nicolson, Esq. Feb. 5.

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~~the Hierarchy of the Church and~~
~~the Privative of Monarchy, both~~
~~which the~~
~~would destroy~~

THE DEDICATION

My Excellent and Reverend Friend,

Mr. CHARLES LESLEY

I Pay you now not only a Debt
of Friendship, but, I hope,
do the World a Service, in An-
tidoting it against the Prejudice,
with which the late Bishop of
Sarum would possess it in his
Posthumous History, against the In-
terest of the Church, and the
many bright Ornaments of it he
so vilely and unjustly hath as-
persed.

Your Character demands the
Inscription; for you have been
the

the most strenuous Assertor of
the Hieratchy of the Church and
Prerogative of Monarchy, both
which the *Posthumous History*
would destroy.

What you have formerly hin-
ted out of this Specimen in sever-
al of your useful Writings are
here set down more at large.
You knew the honest Transmis-
ter of these Sheets, and I could
not balk the lucky Opportunity
of exposing them to publick
View; which you know I was
ready to do some Years ago.
Heartily hoping and wishing for
a speedy meeting I remain,

-s Dear SIR,

Your most Affectionate Brother,
and Humble Servant.

THE
PREFACE.

TO give a just Account how I came by the following Sheets, is not only a decent, but a necessary Civility to the Reader. Know then that the Person from whom I had them, was Mr. Robert Elliot, a Depriv'd Episcopal Clergy-Man of Scotland, a Man well known, and still remembred by his Friends, to be a faithful, orthodox Son of the Church. The Occasion of their falling into my Hands was this: About fifteen Years since, in grateful Return, for some Services I had done him, he made me a present of them; which, after I had transcrib'd

transcrib'd them, I return'd to him, telling him, He might perhaps oblige some better Friend with them. But being desirous to know how he came by them, he gave me this Account.

Bishop Burnet having talk'd much of a History of the Church of Great-Britain during his Life, which he intended for a Posthumous Work; it mov'd the Curiosity of several Noble Persons to get a Sight of it. The only Person I could learn that obtain'd this, was the Lord W--- P--- who was so charm'd with the Heap of Scandal, that he presently set a sufficient Number of Men at work to transcribe it, which they did in a short time, notwithstanding it contain'd some Rheams of Paper in MSS. Amongst those that were employed in this Business, my poor Friend Mr. Elliot, was

The Preface.

Mr

was one, who being hard put to it for Bread was recommended by a Country man of his, to transcribe a Part, and wearing a Lay Habit he was not suspected by his Noble Employer. To prevent any other Transcript of this going abroad, the Persons imploy'd were search'd every time they went in, or out of the Room where they wrote; but Mr. Elliot being stung with the Lewdness and Scandal of the Work, found Means to convey some clean Paper into the Cuff of his Coat-Sleeve, and every Day, as he found Opportunity, transcrib'd the following Passages, and afterwards made the honest Remarks at his Leisure. This Account I thought necessary to give the Reader, and which I am ready to attest, I received from Mr. Elliot's own Mouth.

Monib. For any thing else relating to it, I refer to the following Pages, and leave the Reader to judge what a hopeful Account of Ecclesiastick Occurrences we are like to expect from such a prejudiced Traditor.

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The

A Specimen of Bp. Burnet's Post- humous History, &c.

UPon the death of the Archbishop of *St. Andrews*, who was murder'd in *Scotland*, he writes; "But now they began with a Man of another Figure; they lookt on *Sharp* as the Man that set on all the hard things, that were done against them: So some of them lay in his way, as he pass'd thro' a Moor, within two Miles of *St. Andrews*. The Company that were with him had rid before to order Dinner, others were sent about by him with some civil Messages to some Persons of Quality, near whose Houses he had pass'd; so that he was alone, without any to defend the Coach, when 6 or 7 Assassins espied the Coach and stopt it: One of them fired a Pistol at him, which burnt his Coat and Gown, but the Shot did not go into his Body; upon which a Report was afterwards spread, that he had purchased a Magical Secret for securing him against Shot. And his Murderers gave out, that there were very suspicious things found in a Purse about him. But it was no wonder to find those that murdered his Person endeavour to blacken his Reputation. He begg'd his Life in a very abject manner of them, and was in great disorder: They murder'd him very barbarously, and repeated their strokes, till

B

" it

"it was fure he was dead, and fo rid away. Some
 "of them have fince given it out, that they had not
 "resolved on doing this any time before that; but
 "feeing his Coach appear alone in the Moor, they
 "took their Refolution all on a fudden. And this
 "was the Fate of that unhappy Man, who certain-
 "ly needed a little more time to have fitted him for
 "paffing into an unchangeable ftate. But I would
 "fain hope, that he had all his Punifhment in that
 "terrible Conclusion of his Life. (c)

Upon the Earl of *Danby's* Tryal, He fhews us,
 "Many Books came out likewise againft the Church
 "of *England*; This alarm'd the Bifhops and Clergy
 "much, fo they fet up to preach againft Rebellion
 "and the late Times in fuch a ftain, that it was
 "vifible they meant a parallel between Thofe and
 "the Prefent Times; and this produc'd at laft that
 "Heat and Rage into which the Clergy has ran fo
 "far, that it is like to end very fatally. They on
 "their part fhould have fhewn more Temper, and
 "more of the Spirit of the Gospel; whereas, for
 "the greateft part, they are the worft natur'd, the
 "fierceft, indiscreeteft and moft perfecuting fort of
 "People that are in the Nation. There is a fort of
 "them do fo afpire to Preferment, that there
 "is nothing fo mean and indecent, that they will
 "nor do to compafs it; and when they have got
 "into Preferments, they take no care either of
 "themselves, or of their Flocks committed to their
 "Charge, but do generally neglect their Parifhes.
 "If they are rich, they hire fome pitiful Curate, at as
 "low a Price as they can, and turn all over on him:
 "Or if their Income will not bear out that, they
 "per-

" perform the Publick Offices in the slightest man-
 " ner they can, but take no care of the People in
 " the way of private Instruction or Admonition;
 " and so do nothing to justify the Character of Pa-
 " stors or Watchmen that feed the Souls of the Peo-
 " ple, or watch over 'em; and they allow themselves
 " many indecent Liberties of going to Taverns
 " and Alehouses, and of railing scurrilously against
 " all that differ from them; and they cherish the
 " Profaneness of their People, if they but come to
 " Church and rail with them against Dissenters,
 " and are implacably set on the ruine of all that
 " seperate from them, if the Course of their Lives
 " were otherwise never so good and unblamable.
 " In a word, many of them are a Reproach to
 " Christianity and to their Profession, and are now
 " perhaps one of the most corrupt Bodies of Men in
 " the Nation. (b)

Upon *Hallifax* and *Russel* with *Cruenelish* their Di-
 mission, before the Dissolution of the *Oxford* Parlia-
 ment, he writes,—" And now the Governing Men
 " were *Sunderland*, *Hyde* and *Godolphin*; the last of
 " these is a very silent Man; he has a great deal of
 " Wit and Sense, and is esteemed a Vertuous Man,
 " but I know him not. I have heard different Chara-
 " cters of him; but I always believe well of Lay-
 " men, till I see cause to change my Mind; tho' as
 " to Churchmen it is quite otherwise with me;
 " for I have seen so much amiss in that Profession,
 " that I am always inclin'd to think Ill of them till
 " I see cause to think otherwise. (c)

Upon the Debate in *Danby's* Tryal, Whether the
 Bishops ought to sit in Parliament to vote in Tryals

of Life and Death? — “ Thus was the Matter
 “ argued on both sides, and upon this occasion
 “ Dr. *Stillingfleet* gave an astonishing Proof of his
 “ great Capacity, and how he can make himself
 “ Master of any Argument. For after the Lawyers,
 “ and others versed in Parliamentary Records, had
 “ writ of these Matters, he undertook it, and shew-
 “ ed so much more Skill and Exactness in searching
 “ and judging of Records, than all the rest that had
 “ medled with it had done, that he indeed put an
 “ end to the Controversy in the Opinion of all Wise
 “ and Impartial Men; he was for the Right of the
 “ Bishops, and made it out in my Opinion, beyond
 “ contradiction from the Ground of the Laws of
 “ *England*.

“ But to give my Sense upon the Matter, separa-
 “ ted from the Particular Constitution of this Go-
 “ vernment; I cannot but look upon the Bishop’s
 “ meddling in all Parliamentary Matters, except
 “ when the Consultations of Religion are on foot,
 “ as a thing very unsuitable to their Profession, so
 “ that I wish they only sat in the House of Lords as
 “ the Judges do, who only give their Opinion in
 “ matters of Law when they are ask’d. So if Bi-
 “ shops had no other share in those Consultations,
 “ it would be better both for themselves and the
 “ Church; for they are considered as so many sure
 “ Votes to the Court, which must always go as
 “ the King would have them, and being generally
 “ Men of weak Minds, they do very probably
 “ comply with the Kings Solicitations often against
 “ their own Reasons. Their Unacquaintedness
 “ with the Law, and the wrong Notion they ge-
 “ nerally

“nerally have of Civil Society, makes them very
 “unfit for those Consultations; and their Voting,
 “as they commonly do, creates a very ill Opinion
 “of all Clergymen, which fortifies Atheism mightily,
 “and gives all, that are concerned for publick
 “Liberty, an Aversion to them, as a Set of Men,
 “that will ever vote and act against it.

“And indeed when I consider the general Corruption
 “of the Clergy, that has been now for
 “many Ages over all Christendom, I know not
 “where to lay the first Source and Spring of it.

Here ends what's Copied Verbatim.

The Source and Spring which he fixeth as the
 common cause of the Corruption of the Clergy, is
 too great Livings; He wishes they had a more precarious
 Dependance upon their People, and that
 they were only to have their Gratuities and Benevolences,
 instead of a settled Living: This, says he,
 would make them more strict in their Lives, and
 more diligent in the Exercise of their Ministerial
 Function and Office. (d)

He doth acknowledge himself to have been for
 the Bill of Exclusion, and writes, that he travell'd
 much among Noblemen in negotiating this
 Affair. And here he shews, that the Country-
 Party, (for so he frequently distinguishes between
 the King and his loyal Subjects, for the one Party,
 and the factious Plotters against the King and Government,
 for the other; calling the first the
 Court-Party, and the other the Country-Party)
 how the Country-Party, he says, was broken in
 Pieces. For nothing less would satisfy *Shaftsbury*,
 than

than a total Exclusion. *Halifax* would not hear of this; but was as tenacious for a limited Power, as the other was for Exclusion; so the Party was divided. *Burnet* shews us, that he endeavour'd much to reconcile them, and particularly that he took Pains upon *Halifax* to make him comply with *Shaftsbury's* Designs, but in vain. In the End, he tells us the Project, that he fell upon, which he thought might please both Parties, and this was a Guardian-Regent to be set over the King, in case he were a *Roman* Catholick. This Project of his, as he writes, was generally applauded by the whole Party; wherewith he seems to be so well pleas'd, that he falls in Love with himself, and doth commend and admire himself for this, as if he had found Heaven upon Earth. But the Mischief on't was, these Castles in the Air of his were soon blown down: For when this Project of his came to be propos'd, by the whole Party, to the King and Parliament, the King very briskly crush'd it in the Head, would not hear of it, and so sent it packing out of Doors. (e)

Upon *Dr. Spratt's* Sermon, and before the House of Commons, he says, — That his Sermon had both the Applause and Thanks of the House: But of *Dr. Spratt's* Sermon, he gives this Account, That it was indeed the worst Sermon that ever he heard him preach; and adds this Character of the Doctor, That he is a Man that has little Knowledge of Divinity, and as little Sense of it, and describes him to be a Man that is much addicted to Pleasures. (f)

Upon

Upon his finishing his History of the Reformation of the Church of *England*, he informs, — That he had such Thanks return'd in a Complement from the Parliament of *England*, that never any had the like in such a Case bestow'd upon them. (g)

He says, That he might several Times have been prefer'd to considerable Livings, and in particular, that the Dean and Chapter of *St. Paul's* offer'd him a Living within the City of 500 *l. per Ann.* but he would not embrace it, because he could not in Conscience exoner himself of the vast Charge which did belong to it. But the *Temple*, in appearance, being to fall vacant at that time, he was rather desirous of that; and so much the rather, because he was averse to mingle himself with the Church and Clergy. (h)

He writes of the King, at the Dissolution of the *Oxford* Parliament, — That he came to the Parliament-House, in a very undecent manner, being carry'd in a Chair to the House of Lords, with the Crown between his Legs; and having sent for the House of Commons, he pull'd it out from thence (i. e. from his Codpiece, as the factious Party made the Story pass) and put it on his Head, and so dissolv'd the Parliament.

After the Dissolution of the *Oxford* Parliament, the King emits a Declaration, in which he endeavours to satisfy all his Subjects with his Proceedings, and shews how insolent the Parliament had been in their Doings; and withal signifies to all his Subjects, that he would ever adhere to & defend the Protestant Religion, and would call Parliaments,

as often as his Subjects could desire, when he found them inclin'd to make a right Use of them. (i)

The Archbishop of *Canterbury* advis'd in Council, That this Declaration, or Manifesto of the King's, should be read by the Clergy, from their Pulpits, upon a *Sunday*: Whereupon *Burnet* reflects severely upon the Archbishop for giving this Advice, and the Clergy for reading this Declaration, as a thing whereby they became Heralds to the King, which was unsuitable to their Office: And, as if it had been some horrible Wickedness, or at least some disorderly Practice, he would fain perswade us, that such a thing was never done before. He says, the Declaration had that Effect, that the whole People of *England* address'd the King from all Places, signifying their Resolution to stand by the King, and the Hereditary Succession in the True Line.

These Addresses he calls fulsom, and again flies in the Face of the Clergy, as being the Contrivers or Penmen of these Addresses; and takes occasion often to renew his repeated Accusation against the Clergy, saying they were Men of loose Lives, going to Taverns, and their Business there, was to drink the Duke's Health, and Confusion to his Enemies. (k)

He writes of himself, that after the Dissolution of the *Oxford* Parliament, he did betake himself to a more strict Course of Life than he had formerly accustom'd himself to: He had formerly been too much elevated, and carry'd away by the Applause of Men, and had been given to a Looseness in his Life; and tho' he does not particularly mention

mention what his Crime was, yet in general Terms he does acknowledge himself to have been an Ill Man, and guilty of such things, as he should for the Time to come remember with sorrow of Heart, as he expressly words it. He writes, That now he gave himself to Fasting and Prayer, and he doubts not, but the fruits of it will ever remain with him: It has made him more humble, more watchful, more charitable, to the failings of others, and many such like Words to this purpose. [L]

Of the Prince of *Orange*, he writes — That *Min Heer Egel*, (to the best of my remembrance) who was sent over from the States of *Holland* to the King at that Time when the Bill of Exclusion was in Agitation, had particular Instructions from the Prince of *Orange* to deal with the leading Members of the House of Commons to promote the passing of that Bill. (m)

He reflects severely upon the Duke of *Lauderdale*, and Scribbles much of his Insolencies, and the Brutalities of *Hutton*, so is he pleas'd to express the Actions of that Lord, who was Brother German to Duke *Lauderdale*. (n)

Here ends the Collection of Historical Passages.

REMARKS on the former Historical Passages.

(a) **O** Barbarous Murder! O Base Historian! an Associat of Murderers; *Burnet* thinks it was not enough that the Arch-bishop was barbarous-ly

ly murder'd by the Villainous Hands of *Russians*, and therefore when they have done with him, he gives him one Blow more, whereby he designed to out-do all their Cruelty : They had only destroyed the Body, but he endeavours to sacrifice his Reputation to the Obloquy of the World, and render his Memory odious and contemptible to future Generations for ever. And seeing he had nothing of Truth to support him in the accomplishing this Black and Hellish Design, he has recourse to Lies, which none but a Fool or a Knave would ever have recorded in a History, as he has done, without ever examining whether they were Lies or not, or whether they were consistent with themselves. But to pass to the History ; He says, the Shot did not go into his Body. To salute him in the very Threshold as he deserves, this is false, notwithstanding his Impudence in asserting it positively ; for it was declared upon Oath, before the King's Council in the Kingdom of *Scotland*, by the Chirurgeons that made Inspection into his Body after he was murdered, that the Shot had wounded his Body so as in all probability it had been dangerous, tho' he had received no other Wound. Now if this Historian had taken as much Pains in searching Records, as he pretends he did in the History of the Reformation of the Church of *England*, he would have found this upon Record in the aforesaid Council-Books. But *Burnet* (as he writes of himself) was trotting about from one Nobleman's Lodging to another at this Time, and no doubt but he would have occasion both to see and converse with *Mess John Welsh*.

Welsh, at the Earl of *Shaftsbury's* House, from whom it's like he took this Relation of the Arch-Bishops Murder. *Mess John Welsh* was the Chief Ringleader among the Presbyterian Field-Preachers in *Scotland*, and the most violent Instigator of the Rebellion of *Bothwell Bridge*; where the Rebellious Crew being dispers'd, the above-written *Mess John* fled into *England*, and did for the most part reside at the Earl of *Shaftsbury's* House, and I doubt not but he furnish'd *Burnet* (whom he would frequently see there) with good store of Materials for his History.

The Magical Secret and suspicious Things, which were found about the Arch-Bishop in a Purse, it's like he had out of the same Shop where he had the rest, *i.e.* from *Mess John Welsh*. *Burnet* had neither Wit nor Sence when he put this into his History; for who was it that put these things into his Purse? If they were the Murderers, we ought not to regard any thing they say, tho' *Burnet* has recorded their saying of it: But let us ask him (since he tells us a story of a Purse) whether they did take this Purse with them or leave it behind them? If they took it with them, it would seem they were Robbers that murdered him; but, I suppose, the Presbyterians will not allow of this; if they left it behind them or took it with them, they behoved to search his Pockets, or find it out in some more secret place, where it was better hid, before they could have it, and having found it, they must take time deliberately to observe what this Magical Secret was; and no question but both the Magical Secret and suspicious Things

had been better explain'd to all the World, if they had found such Things about Him.

But besides searching of his Pockets, it was needful that they should strip him naked, and search his Body all over, before they could know whether the shot went into his Body or not, which would be hard to do, except they had taken time to do this with patience and deliberation, considering that his Body was all mangled with Wounds, and besmeared with Blood. But to confound these villainous Stories and Lies of *Burnet's*; the Murder was hastned in a most furious manner, which being over, the Murderers had their design, and immediately went off with all the speed their Horses could carry them, and fled for their Lives; it was not time then to stay to peep into Magical Secrets, and to search whether the Shot had entred his Body or not. Now, why *Burnet* should put such malicious Lies and Fictions into his History, no other reason can be given, but that he (more than the Murderers) had a design by these Lies and Calumnies to blacken the Arch-Bishop's Reputation. *Accusare audacter aliquid semper herebit.* If he could throw Dirt enough upon the Arch-Bishop, he has thought some of it would stick.

He says the Arch-Bishop was alone when the Murderers assaulted the Coach; this also is false, there was a young Lady in the Coach with him, his own Daughter, whose Tears and Prayers the Murderers regarded not; whom likewise they treated in a most rude manner, tho' they did not murder her.

He writes that he begg'd his Life in a most abject manner. This he behov'd likewise to have from *Miss John*, or some of the Gang, for the Servants that were with him (whom we are bound to believe rather than murdering Hell-hounds) say no such thing. Why then should *Burnet* impose upon the World what such Villains say? and positively record it in History for a Truth?

He would fain perswade us, That the *Murderers* had not resolv'd on doing this any time before that, but seeing his Coach appear alone in the Moor, they took their Resolution all on the sudden. This one may think he put in to extenuate the Guilt of the Murderers, as if it had never enter'd into their Hearts before that Time, and that they had no Forethoughts of it. Pray, Doctor, who told you this? How came these Men together, who liv'd at very remote Places one from another, and at the very Juncture of Time too, when the Arch-Bishop was passing thro' the Moor? It's sufficiently known in *Fife*, that the Evening before the Arch-Bishop was murder'd, these Wretches had been informing themselves in that Town in *Fife*, thro' which the Arch-Bishop constantly passed, in his way from *Edenburgh* to *St. Andrew's* every Saturday, whether the Arch-Bishop passed that way constantly as he passed from *Edenburgh*, and whether he passed every Saturday, and at what House he Lodg'd or made any Stay upon the Road. And besides all this there is a great deal more upon Record, in the Books of the King's Council in *Scotland*, which makes it fully appear, that it was design'd by them some time before that; nay, one may

may say, it was contriv'd and design'd by them, as a Beacon on the Top of a Mountain, to give warning to the whole Party of the Infurrection and Rebellion, which the very next Week, or thereafter, followed thereupon, and overspread the whole West and South of Scotland, 'till it was quash'd at *Bothwell Bridge*.

But let us pass from these Reflections, which *Dr. Burnet* may pretend, had only the Murderers for their Author, and let us consider these, which he cannot decline, nor deny to be his own. This was the dismal State of that unhappy Man, said he. But why so dismal a Fate? This was no other than what Christ foretold his Disciples, and in them all true Christians; that such persecuting Times should come, that whosoever should kill them would think he did God good Service: The Cross which *Burnet* would make an Offence and Stumbling Block in the present Case, I think no Christian ought to reckon so dismal, as he represents it. And for the Epithet of an Unhappy Man, which he attributes to this Reverend and Worthy Arch-Bishop; he gives ground to Men of thinking that he judges no otherwise of those Christians (of whom the World was not worthy) who have in Primitive Times been Murder'd, Massacred, and expos'd to the outmost Cruelties that the World could devise, and put in execution against them. But to mortify *Burnet* a little more upon this Expression, he ought to have consider'd that neither he, nor no Man else whatsoever (except they have cast their own Horoscope, which they say *Burnet* has done, and

and found it bad enough) can understand what his Fate, as he expresses it, may be in this World, and therefore he ought to have been sober in passing such Reflections, and in giving such Epithets, considering that of *Solon* to *Cresus*.

Ante obitum nemo supremamq; funera debet

Dici beatus-----

Cresus judg'd Happiness to consist in the Enjoyment of great plenty of Gold and Silver, and Worldly Prosperity, and therefore he had this Memorial given him by *Solon*, the meaning of which we have more particularly set down in the last Translation of *Plutarch's* Lives, in these Words; The numerous Misfortunes, which attend all Conditions, forbid us to grow Insolent upon our present Enjoyments, or to admire any Man's Happiness that may change, for what Variety will happen is unknown; but to whom God hath continued Happiness to the End, that Man we call happy; but his Happiness that is yet alive, is like the Glory and Crown of a Wrestler that is still within the Ring, unsteady and uncertain. *Burnet* does not know what dismal Fate he may still meet with: His Father (who was a Good, Just and Loyal Man) said of him, That he would certainly come to the Gallows some time or other. This he seriously spake with Grief and Sorrow of Heart to the Bishop of *Ross*, who was Father to the present Arch-Bishop of *Glasgow*, upon the occasion of his reviling and defaming the said Bishop, in a Sermon at his ve-

ry

ry first beginning to Preach.' His Father was so deeply wounded and offended with this vile Mischance of his Son, whereby he had affronted the Bishop, who was an Old, Reverend and Good Man, that he turn'd his Son out of doors for it, and would not speak to him, nor see him, untill the said Bishop did intercede for a Reconciliation, and in the end obtain'd it, at which time his Father pronounced the above-mention'd Judgment upon his Son to the Bishop. Paternal Predictions against their own Children have been remark'd to be Ominous and Unlucky, as could be demonstrated by almost every body's Observation. But to pass from this, there are some Men, in the World, who have the Whore's Forehead, they are impudent, and cannot blush; and what for a Shameless Man must *Burnet* be, who with such Confidence (but more truly with base Impudence) doth record in History such devilish, wicked, uncharitable and unchristian Reflections?

He further adds, He certainly needed a little more time to have fitted him for passing into an Unchangeable State. Here is a Plerisoria with a witness, a Certainty, a full Assurance and Infallibility; *Burnet* is as certain of this, as ever a Presbyterian was of Predestination, and he does as clearly see through the one, as they thro' the other. It is very strange, that Men will take upon them to determine in Things which lye above their reach, whereby they usurp the Prerogative of God, and with boldness take the Judgment out of his Hand: *Judge no Man before the Time*, may be a Precaution enough to us to stop our Mouths, and

and make us silent in what belongs wholly and solely to the hidden and unsearchable Ways and Judgement of God ; and so far as any transgress this Precept to pronounce uncharitable Judgment, we are not only to look upon that Judgment as Rash, Inconsiderate, and Unchristian, but like to look upon that Person as guilty of a great Wickedness, guilty of an heinous Offence both in reference to God and to his Neighbours.

Burnet has taken a great deal of freedom to reflect upon the Arch-Bishop, and to pronounce Sentence against him ; others are not depriv'd of an equal liberty to reflect upon him for what he maliciously writes against the Arch-Bishop. Let us for once put *Sharp* and *Burnet* in the Ballance ; for *Sharp*, I can justly and upon good ground say, That he was a most Reverend and Grave Church-Man, very strict and circumspect in the Course of his Life, a Man of great Learning, great Wit, and no less great and solid Judgment, a Man of great Council, most faithful in his Episcopal Office, most vigilant over the Enemies of the Church, and most observant of performing the Duties of Divine Worship, both publickly in the House of God, and privately in his own Family. In a word, none could deserve better the Place and Dignity of Primate of all Scotland. I could say a great deal more in Commendation of this most Reverend and most worthy Primate : But let any Man say as much for *Burnet* upon a just ground, and I shall acknowledge him into the Bargain to be the most faithful and just Historian that ever was in the World : But to weigh him

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justly,

justly, and to give the Doctor his due, if we can judge of Principles by Practices, we have reason to think that the *Prima Regula morum* with him must be, that Good and Evil are Things indiffere-
 rent in themselves, and that it is meerly from the Opinionative Fancies and Notional Whims of Men of shallow Understanding, that they are otherwise distinguish'd: Nay, if Practices can make a Demonstration of a thing (which certainly they can, as sure as any Proposition in *Euclid*) then we have Ground enough to conclude (notwithstanding the Censure he passes upon others, as being without a Sence of Divinity) that Atheism is written, as in Capital Letters, upon the whole Tract and Course of his Life, since he began to act as a Man upon the Stage of the World. But to return to our purpose; If *Burnet* could have said any thing to stain the Arch-Bishop with Immorality in his Life, he would certainly not have forgotten to have brought it in here; but seeing he had nothing to say upon that Head, why should he presume to pronounce such an uncharitable and unwarrantable Judgment, *That he certainly needed a little more time to fit him for an unchangeable State*; Hear what the unjust Judge says! he pronounces Sentence without Evidence; I am confident no good Christian will ever pronounce any such Sentence as this upon any Man that has not been Profligate and Vicious in his Deportment, but will rather have Charity for him, and so much the more, if he hath been of a civil and sober Conversation; and *Burnet* hath nothing to say to the contrary of the Arch-Bishop, and there.

therefore his Malicious Reflections upon him, give us a full Demonstration of the baseness of his own Spirit.

In the conclusion of this passage he does insinuate as much, and fain would persuade us, that the Arch-bishop is gone to Hell. His Insinuation in this is like himself, *i. e.* like a Presbyterian, for Presbyterians are of the Opinion that all Bishops go this way in the end; *Mess John* and he exactly jump in one Opinion as to this. Here he verifies his own saying, that he is always inclin'd to think ill of Churchmen, and this is thinking ill with a Vengeance.

One may observe here, that *Burnet* reflects most invectively against the Arch-Bishop, but here is not one word of reflection upon the Murderers; he does not in the least condemn them for it; upon which one may think that he did approve of the Murder, and it's not unlike him so to do, considering what a Spirit he is of; *i. e.* how little he regards what is Good, or what is Evil, and how little Conscience he makes or what does or says.

Let us take a short View of this Murder, and represent it as it ought to be, and we will find that as no Age or History can scarce parallel so cruel, so barbarous and horrid a piece of Villainy as this of the Murderers was; so likewise we will no less find an unparallell'd Baseness in the Historian. The Murderers fell upon him with all the Fury that their vile and wicked Hearts and Hands were capable to vent or perform; They dragg'd him out of his Coach, and when he de-

fir'd of them time to Pray to God, they said, He
 needed not Pray, for he was in Hell already.
 Whilst he was lifting up his Hands to Heaven,
 and recommending his Spirit to God, they at the
 same time slash'd, cut and mangled his Hands with
 their Swords: They soon depriv'd him of Life,
 wounding his Body all over, and cut his Scull in
 two, so as the Brains fell out: His Daughter en-
 deavouring, with all the Strength she had, to de-
 fend her Father, casting her Arms over his Head,
 to guard off their Blows, they had the monstrous
 Cruelty to slash her on the Arms, who was only
 striving to succour her Parent. These Bloody
 and Cruel Murderers having finish'd this piece
 of Outragious and Monstrous Villainy, went off
 in all hast, as hard as their Horses could ride,
 leaving his sorrowful Daughter to lament over the
 Body of her Murder'd Father, being for ever, and
 that on a sudden, and in a most cruel and barba-
 rous manner depriv'd of his Life, of his Love, of
 his Care, of his Council; and having now such a
 mournful Object before her Eyes, she testifies her
 willingness to accompany her Father out of this
 World, she shuts her Eyes, desirous never to see
 this Light any more, nor to live in this World,
 that had such monstrous Wickedness in it, and
 then falls into a deep Swoon. Now suppose any
 Traveller to be surpris'd with the sight of this
 mournful Tragedy, a Reverend and Gray Hair'd
 Arch-Bishop, in his Habit, lying upon the Earth,
 all cover'd with Blood, his Body mangled with
 Wounds, his Scull struck in two, his Brains ly-
 ing scattered upon the Dust, and his Blood swim-
 ming

ming about him upon the Earth, his Daughter lying in a Swoon beside him, and the two Servants lamenting and weeping over them both; O Heavens!

— *Quis talia Fando
Temperat a Lacrymis?*

Now, I say, suppose that any Passenger should come to be spectator of this mournful Tragedy (tho' he were a Babarian) he could not forbear to exclaim against such an execrable monstrous and cruel Murder: But *Burnet* instead of exclaiming against the heinous and barbarous Cruelty of these Monsters of Men, the Murderers of a Man of such Character, falls a reviling and reflecting upon the Arch-Bishop, with all the Art that Malice and ill Nature, that Murderers and the Devil could suggest, or he capable to express, branding him with no less (according to the common Construction of People in such Cases) than a Compact with the Devil, from whom only they reckon Magical Secrets to be purchas'd. And it will not excuse *Burnet's* Crime, that he Writes only what others said of him, for the Lies of such Authors ought not to be Recorded in History, otherwise they become the Historians for ever: And the world that have any Sense of Right and Wrong, will be ready to say that *Burnet's* Design and the Murderers was the same in those fictitious and lying Calumnies, *i. e.* to ruin the Arch-Bishop's Reputation, reproach his Memory, and make it odious for ever: They are equally Confederates in

in this, and what is *Burnet* better than they? They have destroy'd his Body, at least taken away his Life, and have now likewise defac'd and demolish'd his Monument, and *Burnet* endeavours as much as lies in his power, to stain and dishonour the Arch-Bishop's Memory, with such Lying Calumnies as he designs shall stand in the Records of his History against him for ever.

In this Passage of *Burnet's* History he has shewn himself a most unfaithful, nay, a base and slandering Historian. He passes over this piece of History concerning the Arch-Bishop's Murder very transiently and unconcernedly, as if his Murder had been a thing that was not much worth taking notice of: But I trust in God, such Times will yet come, when the blackness of this barbarous and villainous Murder, and of many other horrid Crimes which *Burnet* passes in silence, nay, which he justifies, will stand on Record, represented with such Candour and Light as they ought to be, by the Hands of more worthy and faithful Historians than *Burnet* is, whose Name and Memory will ever be remembred with abhorrence, and reputed Vile by all good Men. But let us follow him further, and we shall find still worse and worse.

(b) Here is a long passionate Presbyterian Lecture, a black Libel, and a most formidable Indictment drawn up against the Ministers of the Church of *England*, whereby they are boldly charg'd with very many Scandalous Enormities, and such a Representation made of their Deportment and Conversation, as if they were not only the worst

worst of Men, but unworthy of all other Men's Society, and Scandalous to that height, that they are a Reproach to Christianity. This is a weighty Charge and Indictment; and it is so much the weightier, that it is design'd to stand recorded in History against the Ministers of the Church of England for ever:

*“ Reverend and Worthy Gentlemen of the Church
“ of England.*

*“ I Humbly desire and hope you will pardon
“ me that I have presumed to undertake
“ your Defence against this Scurrilous Charge,
“ which ought to have been done by a better
“ Hand; but the Sublime Character which you
“ have in the World, and the Esteem you deserve,
“ together with the Veneration which I have, and
“ will ever think my self oblig'd to retain for
“ the Church of England, hath made me zealous
“ lously concerned, not only to discover this secret
“ Mystery of Iniquity and Conspiracy which Dr.
“ Burnet hath hatch'd against you; but likewise
“ to give some few Remarks upon the Passages
“ set down in the Sample, which I humbly present
“ you with, and lay at your Feet; And
“ therefore if they be not of that moment that
“ the Cause requires, yet I hope you will accept
“ of the Will for the Deed: Nothing that I have
“ done, can stand in the way to hinder others
“ from giving more weighty and suitable Answers.*

The

“The whole World judge themselves highly
 “concern’d at this day to stand on their Guard,
 “and are vigilantly careful to observe the tenden-
 “cy of one another’s Motions, especially of such
 “Neighbours as lye nearest to their Confines, and
 “to secure, to fortify and defend their own Inte-
 “rest against all danger whatever. The Church
 “of *England* has cause enough to be awakened
 “from Security, by those formidable Dangers and
 “dangerous Enemies she is surrounded with at
 “present, and which she hath reason to fear, as
 “threatning her ruine for the future. Her incom-
 “parable Excellency and Glory, when Her Moun-
 “tain seem’d to stand strong, was once prevail’d
 “against and overcome by the Hereticks, the
 “Sectaries and Schismaticks of this Nation, who
 “laid her Glory in the Dust, and drave her into the
 “Wilderness; and tho’ the hand of Omnipotency
 “did signally appear in her Deliverance, in giving
 “her the *Victory* over all her Enemies in the end, and
 “restoring her to her former Glory, yet those Ene-
 “mies are still alive, they are many and mighty,
 “and still retain the same Enmity and inveterate
 “Malice against her. They daily increase their
 “Strength, and are preparing and watching for
 “an Opportunity of Advantage to try their For-
 “tune once more, by a second Engagement, and
 “and making a more vigorous Descent upon her,
 “with a resolute Intention to ruine her for ever.
 “But it would be arrogant Folly to make use of
 “many Words in persuading you, *Most Knowing*
 “and *Worthy Gentlemen*, by any other Topick to be
 “concern’d, when your Interest, your Safety, your
 “Re-

" Reputation and Honour, together with the
 " bleeding State and Condition of the Church
 " and True Religion lye at Stake, all which are
 " visibly, and no less audaciously assaulted by the
 " deceiving Artifices and cunning Dissimulation
 " and Hypocrisy of some, and the bare fac'd Act-
 " ings, and open Hostility and Insults of others,
 " who are marching into the Field, as it were
 " with display'd Banners against you: And, which
 " prognosticates worst of all, that Man's Enemies
 " are they of his own House. That there are such
 " Step-fathers among you, who verify the com-
 " mon Character of such, by contriving and pro-
 " moting the Children's Ruine and Overthrow.
 " and such Shepherds as are warmly clothed in
 " the Fleeces, and plentifully nourished by the
 " Products of that Flock, which unnaturally and
 " treacherously they are industrious to destroy.
 " My Design by this Discovery having no other
 " Motive at the bottom, but sincerely and wholly
 " to serve the Church of England, and prevent,
 " if possible, that Blow which is prepared and in-
 " tended against her by this Roguish History, I
 " expect you will give me leave most humbly to
 " desire you would be concerned in the Protection
 " of this Undertaking, which will prevail with,
 " and engage others to serve you with all Fidelity;
 " But tho' it should have the Misfortune to meet
 " with no such thing, that shall never alienate my
 " constancy of Zeal and Affection for the Church
 " of England, nor make me entertain any other
 " than a good Opinion of her Ministers, in gene-
 " ral, notwithstanding the Failings or Scandalous
 " " Enor-

“ Enormities of some of that Character and Pro-
“ fession. Almighty God send Truth, Peace, and
“ Prosperity to the Church of *England*, defend her
“ her from, and give her the Victory over all her
“ Enemies, abate their Pride, allwage their Ma-
“ lice and confound their Devices ; And bless you
“ with Grace, Wildom, and Aid from Above, and
“ that you may prove happy Instruments of her
“ Happiness and Welfare, is the hearty and un-
“ feigned Prayer of

“ Reverend and Worthy Gentlemen,

“ Your Most Devoted, Most Faithful and

“ Humble Servant

“ *Misapprehensions*

But to return to our Remarks: Why so much
Venom against the Church of *England*-men Doctor
It is obvious enough to every Man that hath Eyes
to see with, and is but in the least degree capable
to judge of Consequences, that the reason of this
scurrilous Charge and Imputation was because the
“ Clergy preached against Rebellion and the late
“ Time: Surely Doctor, this was both their Duty
and yours, especially at such a Juncture when Men
of perverse and seditious Spirits were like to em-
broil the Kingdoms with a new Rebellion and
act the same Tragedies over again, under which
their Religion, Laws and Liberties had been con-
founded and abolished. The Effusion of Blood, and
the

the Lives of many Thousands that had been sacrificed to the raging Cruelties of War in the late Times gave just Ground to all honest Churchmen to guard their People against splitting upon the same Rock.

But the Doctor tells us, that they on their part shou'd have shew'd more Temper, and more of the Spirit of the Gospel: Here he very saucily and magisterially assumes the freedom to Dictate to, and Instruct the whole Church of *England-Men* what they ought to have done, that is, to speak in plain Language (and according to his Meaning) they ought to have held their Peace and been silent, until he and his fellow Conspirators had ruin'd both Church and State: And that they would not do so, one can't shun to judge is the Cause of all the hard Names he so passionately and invectively attributes to the Clergy of the worst natur'd, the fiercest, indiscreetest, and most persecuting sort of People in the Nation. This Language looks more like Traders at *Billingsgate*, than any ways becoming the Gravity of a Doctor of Divinity, or Decency of Expression in an unbiass'd and just Historian.

To insist a little farther upon this Head, let any Man seriously ponder *Burnet's* Charge against the Church of *England-Men*, as being defective in their Duty of Watchmen, and he cannot avoid to perceive what a Blundering Inconsistency he makes in this part of his Libel against them, for at the same time, in the same passage, and with the same Breath that he Condemns them in these Words, "They do nothing to justify the Cha-
 E 2 " racter

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“racter of Pastors and Watchmen.” &c. At the same time likewise he accuses them for performing the Duty of Watchmen. He would have them to have been silent, when he and his Associates were contriving no less than a Sword to come upon the Land; and if silence in Watchmen was a Duty at such a Time, and in such a Case, then *Burnet* will be oblig’d to find out new Ways and Means, nay, an extraordinary art of juggling to make all the Church-men of *England* to have any other than a true and plain Understanding of the Duty of a Watchman, which is set down in *Ezek. xxxiii. 6.* “If the Watchman see the Sword
“come, and blow not the Trumpet, and the
“People be not warned; if the Sword come,
“and take any Person from among them, he is
“taken away in his Iniquity, but his Blood will I
“require at the Watchman’s Hand.” Now, after such a Caveat as this, who could blame the Clergy (who are our Spiritual Watchmen) for giving warning, and loud warning too, of the Danger that the People were in, which was a Sword threatening the King’s whole Dominion with Intestine War and Bloodshed? But every body knows, that the more faithful and vigilant any honest Watchmen are in their Station and Office, there is a Gang and Rout in the World (whom I need not name) will be ready to exclaim against them, and curse such Watchmen, as being hinderers of their dark and villainous Designs. *Aesop’s* Fable of the Cock and Thieves is apposite enough to our present Subject: The Thieves having enter’d into a House, and being disappointed of their
their

their Expectations, found nothing but a Cock, which they resolv'd to Kill; he beseeches them to spare him, saying, That he was beneficial to all Men, because in the Night time he awakened them to their occasion of Business. To which they returned answer, that for this very thing he should so much the more be kill'd; for by awakening Men from their Sleep, he confounded their Projects, and did not permit them to Steal. The Moral of which Fable signifies, what is beneficial to good Men, is contrary to such as are naughty. This Fable draws Dr. Gilbert's Picture to the Life, so far as our present Subject doth extend.

We shall have occasion to meet with Burnet upon the same Subject of reviling and reproaching the Church of *England-men* hereafter, therefore we shall only take notice at present of his Opprobrious Language against them for aspiring to Preferments. The Doctor can reflect upon other Men for such Things as he thinks allowable in himself: If we take a right view of the Doctor's Life, we shall find it to be a constant Series of hunting after Preferment, for which, one had this Jest upon him, That he had been diligently enquiring after the true Religion for many Years, but could never find it until he came to *Salisbury*. He has been aspiring this way by far more indirect Means than he finds fault with in others, and therefore ought to have remembered in this case, that old Lesson among Boys at School.

Quæ culpæ soles ea tu ne feceris ipse,

Turpe est doctori quum culpa redarguit ipsum.

The

The Dr. can spy a Mote in his Neighbour's Eye without having regard to the Beam in his own: He has been guilty in this Particular to that degree, that he was resolv'd rather to go to the Devil than he should miss Preferment; he has, by his own Confession, been a busy Man in endeavouring to Overturn Crowns and Kingdoms, and consequently was willing that every Man shou'd sheath his Sword in his Neighbour's Bowels, rather than he should fail of his base Design; seeing that he could not find out a way to be preferr'd in an ordinary and regular course, therefore he had recourse to extraordinary and hellish Methods, he was resolv'd to take his Measures from that saying,

Flectere si nequeo superor Acheronte movebo. This hath been the Course of the Doctor's Life hitherto, to be jumping after Preferments, and he wants yet to jump a little higher. Now one would think that after all this he could never be guilty of such Impudence as to make a Clamour against the Church of England-men for aspiring to Preferments; surely he must either think that all Men are blind, or else, that he can by his Juggling Art blind every Man, and impose upon them, so as they shall not discover his Ways and Doings.

(c) *Burnet* is endued with an extraordinary Spirit of Thinking; he thinks always ill of Churchmen; He's inspired with this Spirit one may think, and from whence such a Spirit doth proceed, and how it comes to lodge in any Man's Heart we are not ignorant: No Man can say, it comes from Above, and therefore we cannot
Thun

thun to look upon it as one of those Imps that take their flight from the Regions of Darkness, and Cage themselves in such Lodgings where they are cordially received and well entertain'd. But to change this Argument, *Burnet* is descended from an eminent stock of Topping Presbyterians in the Kingdom of Scotland; I mean on the Mother's side, who was a rigid Presbyterian: He is Sister's Son to *Warriston*, who was hang'd at the Market Cross at *Edenburgh* for his Villainy and Treason against King *Charles the First and Second*, *Mali Corruptum Orem*: And he is not only of such a Parentage and Relation, but his early Education was Presbyterian, as he shews in this History of his, where likewise he gives account of the good Lessons his Masters taught him, which he has always observed; from whence we may see, that generally that Maxim will hold.

*Quo semel est imbuta recens servabit odorem,
Testa diu*—

This may be one Reason why he is always inclin'd to think ill of Churchmen.

But to come a little closer to the purpose, "I am always inclin'd to think ill of Churchmen" (says *Burnet*) till I see cause to think other wise. This is a hard Saying, an unchristian, uncharitable Saying: Suppose *Burnet* were to preach on these Words, 1 Cor. 13. 5. *Charity thinketh no Evil*, it behoved him to conjure up his whole Art of Juggling before he could reconcile his Text and this Saying, and make Charity say the same thing that

that he does. So long as *Burnet* is inclin'd to such thinking as this is, I am inclin'd to think that he ought not to approach to the Communion-Table, with a design to partake of the Holy Communion in the Sacrament of the Lord's Supper, for he comes with an evil Mind against his Neighbour. If *Burnet* were to dye, which he must do some time; and when, he knows not; what Churchman can in equity give him Absolution, if he knew what his Mind were to his Neighbour, to his Brethren, to Churchmen?

Whatever he think of such Thoughts as these, they are certainly sinful, and no less unreasonable, for according to *Burnet's* Rule of thinking, when he comes into a Company of Churchmen, whom he never saw before that time, he presently thinks them all to be a parcel of Ill Men and Lewd Fellows. His way of thinking in this is contrary to all Good Men, who will rather entertain a good Opinion of them all, and judge them all to be good Men. But *Burnet* knows that very few Churchmen have, or can have a good Opinion of him, and therefore (as *Ahab* said of *Micaiah*) he hates them because they never spake good of him; and who can speak good of him, when they know that his doings are always evil?

But to pass from Churchmen, let us consider what he says of Laymen, and how he confounds what he says. He says, "He does always believe well of Laymen, till he see cause to change his Mind. Now in the Explication of this Hypothesis, he gives us a good Character of the Lord *Godolphin*, and he no less gives us a bad one, he

thinks

shews us what he believes of him, and at the same time gives us an account that others say different things to what he believes; by which means he confounds all my Lord's Goodness. Here in this Character, which he gives of my Lord, he makes him both good and bad, so as we cannot know, whether he be good or bad, as if they were convertible Characters and Denominations, like Beer and Ale: So my Lord is good and he is bad, and he is bad and good: He makes him good with one hand, and he confounds this with a But, and destroys it with the other. *Burnet* deserves to be expos'd for giving such a Character: He had no occasion in this place to give any Character of my Lord *Gadolphin* more than of *Sunderland* and *Hide*, but he had a mind to bring in something whereby he might have a Switch at Churchmen! and a Friend must sometime fall with a Foe. The bad Company my Lord is brought in with gives occasion of this Lash; so my Lord may say, as the Jackdaw when shot among the Rooks, *Fie on Ill Company!* To conclude this, there is no Layman will give *Burnet* thanks for his believing well of him, when at the same time he tells Tales that do more hurt than his Belief does good, especially when he records these Tales in History. And thus has he serv'd my Lord *Gadolphin* in the present Case. And there are no Churchmen have reason to thank him for his Thinking; but they need not disquiet themselves much with what he thinks, for the Thoughts of the Wicked are little worth, and all the World does know that *Burnet* has been wicked in saying Evil and doing Evil, and now by his own Confession they know he is wicked in thinking Evil.

(d) In this Passage *Burnet* shews us of Dr. *Stillingsfleet's* great Capacity of making himself Master of any Argument, and how he had outdone all that had medled in the Argument of the Bishops sitting in Parliament and voting; upon which *Burnet* seems to make an Essay, and try an Experiment of his Faculty and Skill in making himself Master of any Argument, and to give my Sence upon the Matter (as *Burnet* has the Expression here) he has gone so far beyond *Stillingsfleet* and out-done him, that he has left no place for others to master this Argument as he has done, and to go beyond him, as will appear by considering his Argument in condemning the Bishops sitting and voting in Parliament.

'Tis a hard Matter for a Man that argues against the Truth and Reason of a Thing to consist with himself, for having no Rule to walk by, 'tis forty to one but some time or other he will lose his way; especially when he is to accommodate his Story to the various Circumstances of Times, Persons and Occasions: And (as *Burnet* has done here) it is many a Man's Misfortune to cut his own Throat with his own Argument. One would think that *Burnet* pretending to be a Man of singular Probity and Strictness, and a Man of good Conscience too, that if he were a Bishop, he would not be guilty of what he here condemns in other Bishops. But what must one think, when, as a Bishop, they find him most punctually attending all the Diets of Parliament from day to day, yea, and making long Harangues, and furiously pleading against Sir *John Fenwick*, in his Tryal of Life and Death before the House

House of Lords : And indeed it was *Burnet* and his Brethren Bishops (excepting some few of them) who by their Votes were the Cause of Sir *John Penwick's* Death, for laying aside the Bishop's Votes, Sir *John* had the greatest part of the Votes of that House for him. Surely I would think *Burnet* could not take it Ill if one should apply to him what in this Passage he writes of other Bishops, viz. That *Burnet's* sitting in Parliament, and his voting as he commonly does, creates a very Ill Opinion of all Clergymen, and fortifies Atheism mightily : *Burnet* must either give People leave to make such Inferences, or else he must shew the World what reason there is for his sitting in Parliament, and voting in Tryals of Life and Death more than all other Bishops in the World can pretend to.

Let us suppose this Question were put to *Burnet*,
 “ How comes he to sit in Parliament, who writes
 “ with so much anger against the Bishops sitting
 “ and voting there ? What Juggling Answer he
 might give to this I know not, but one may think
 from what he writes, that this behoved to be the
 Answer ; “ *Burnet* is not a Man of a weak Mind as
 “ other Bishops are, but is a Man of great Under-
 “ standing, and does not comply with the Sollici-
 “ tations of the King, against his own Reason ;
 “ He is acquainted with the Law, and has the
 “ true Notion of Civil Society : He's concern'd for
 “ Publick Liberty, all which make him very fit,
 “ more than all other Bishops for Parliamentary
 “ Consultations : Or, to answer the Question in a
 few and plain Words, *Burnet* might make this Ap-
 pology for sitting now, *Tempora mutantur, &c.*

then was then, and now is now: Or further, it looks as if *Barnet* would say, tho' other Bishops be not fit to sit in Parliament, yet I am: It seems he is a singular Bishop, and every one hath reason to think so of him.

Here he treats the Bishops as if they were a Parcel of Blockheads, silly sheepish Fellows, Men of weak Minds, that understand nothing of Civil Society, they are unacquainted with the Law; nay further, he represents them as Men of no Conscience: "They vote always as the King would have them" (says he) and comply with his Sollicitations against their own Reason. Now, what could be more base than this, that he, who was a Stranger, should abuse such Excellent and Worthy Men in such a manner. There is no Nation in the World that generally can compare with the Bishops of *England* both for Parts and Piety: They are the Glory of all Protestant Churches, and yet he despises and undervalues them, and endeavours to throw such Contempt upon them, as if they were good for nothing, bad Men, Men of no Consciences; and therefore the worst of Men.

He is not pleas'd with the too great Livings of the Clergy, wishing they had a more precarious Dependance upon their People, and that they were only to have their Gratuities and Benevolencies instead of a settled Living. Now I desire any Man to answer, whether he thinks *Barnet* would be pleas'd with Voluntary Gratuities and Benevolencies of his People; and if he would not be pleas'd with his own With and Proposal, then why will he envy the Clergy to have their Livings as well as he?

he? I am very confident there is none of them, but deserve them as well as he; all the Evil he can charge them with, or can brand any of them for, will never come to the length of his.

(e) Here he writes, that he was for the Bill of Exclusion, and that he was very busy with Noblemen concerning this Matter. I hope the Reader will do him the Justice as to believe him, tho' his seditious Trafficking in such a Matter, and in such a Manner, was contrary to the Doctrine which he hath both Preached and Printed to the World. *Barnet* cannot allow that Bishops should sit and Vote in Parliament, tho' call'd thereto by their Lawful Sovereign, and yet he had a Conscience that could allow himself in more than all this, for when he was but a private Minister of the Gospel, as a busy-body in other Men's Concerns (or rather in such Concerns, wherein he, nor no Man else whatsoever, could be concerned, without being guilty of Sedition and Conspiracy against the King and his Lawful Successors) he concern'd himself to dispose of the Crowns and Sceptors of Kingdoms, when he was not call'd to it, and where he was but a Stranger. But what will not a Man of a Brazen Brow and Impudent Forehead do? Here's a fair Confession that he did all he could to set the Kingdom in a Flame. How unsuitable was this to his Character? How unbecoming a Minister of Jesus Christ and his Gospel? He ought to have been an Ambassador of Peace, and was therefore to preach Peace, to live in Peace, and to endeavour in his Station the promotion of Peace. He ought to have sett before him the
great

great Example of his Lord and Master, *Luke xii. 13, 14.* And one of the Company said unto him, Master, speak unto my Brother, that he divide the Inheritance with me. And he said unto him, Man, who made me a Judge or Divider over you? How then came Burnet to take upon him, or by what Authority was he invested to be concern'd in deciding the Rights of Crowns and Kingdoms, and excluding of Lawful Heirs from their Succession? He accuses the Clergy elsewhere of Drunkenness, but his Practice in this shews that he was drunk with Sedition and Conspiracy, and it had been better to have been drunk with Wine than Wick- edness and Villainy of this kind.

(f) Dr. *Sprat*, Bishop of *Rocheſter*, is reckon'd one of the greateſt Orators in *England*, but being put in the Ballance with Dr. *Burnet*, then according to *Burnet's* own Opinion of himſelf, Dr. *Sprat*, or any Man elſe, muſt be look'd upon diminitively. Dr. *Sprat* is a Man of ſuch Parts, that *Burnet* dare not Print ſuch Characters of him as he has put into his villainous History, leſt he ſhould expoſe him to the World, and repreſent him ſuitable to his Deſert; and no doubt but he will do it, if ever he comes to know what *Burnet* has laid up in Record for him: But this among many other the like Reaſons will ſuppreſs *Burnet's* History from ſeeing the Light in his own Life time; and therefore (as becomes this Work of Darkneſs) it's deſign'd for a Poſthumous Work, to creep forth from it's ſecret ſkulking holes, when he is not to be found in the World to answer for thoſe Villainies which he has left behind him in
this

this History! *Burnet* here describes *Dr. Sprat* to have no Sence of Divinity: What Impudence must this be in *Burnet* to brand the Doctor with such a Character, considering, every Man that knows *Burnet* cannot but be sensible that this Character is so legibly stampt upon his Sayings and Doings, that he who runs may read it? He may Write Divinity to good purpose, and he may Preach to the Admiration of his giddy followers, but so long as his Life is unanswerable to his Writing or Preaching, it gives us a Demonstration, that he has no Sence of what he setts off with the Art of juggling Hipocrisy: Satan can transform himself into an Angel of Light, and *Burnet* may Write, and Preach, and Print as much as he pleases of Divinity, but still he must be without a Sense of what he Writes or Preaches, when the life is full of vitious and enormous Practices. The two Sermons that are here mention'd were famous; *Burnet's* for Sedition, and *Sprat's* for Loyalty; the first had Thanks from the House of Commons, the other had no Thanks from them, but a good Living bestow'd upon him by the King, which the King said, was as good as the Thanks of the House of Commons.

(g.) The Man admires himself, and therefore forgets not to sound the Trumpet of his own Praise, and to compliment himself, which he does here with a great deal of Vanity and vapouring Ostentation, as if never a Man had performed so great a Work. But how *Mr. Wharton* complimented him for his History of the Reformation of the Church of *England* is well known; and tho'

Burnet

Burnet pretends to have answer'd him, yet any Man of Sence that has perused their Books, and understands any thing of that History, must acknowledge, that it is impossible for *Burnet* to Answer that Ingenious Gentleman to purpose; for he has laid open and expos'd to every Man's View the Blundering Mistakes that *Burnet* has made in his History, and demonstrates Matter of Fact with such sure Warrant and undeniable Authority against him, so as it palpably appears, *Burnet's* Answer is nothing but quibbling upon the Matter.

(b) This Man would have made a jolly, proud Pope, for whilst he stood in a very inferior Rank among the Clergy, he exalted himself above all, despising to mingle himself with the Clergy, he must certainly now have prodigious Thoughts of himself, when he bears the Title of Lord Bishop of *Sarum*. The true Reason why *Burnet* was averse to mingle himself with the Clergy one cannot shun shrewdly to conjecture was, because he smelt rank of a Presbyterian, if not of the Gallows; His Principles and theirs were very different at that time, he was not for honest Men's Company; he was then plotting against the King and Government, and the old Proverb will ever hold good, "A like draws to a like, and Fowls of a Feather will Flock together". And another Reason for his averfeness to mingle himself with the Clergy might be, that he was then aspiring to Preferment, and he must either be above them or nothing would satisfy, he could not endure their being his Equals, when even those who were his Superiours (if he think he have any) he treats very

ry: cowardly and dishonourably. He shows us that he was more desirous of having the Temple than a Living of 500 l. it might be a Question whether the Temple desir'd him or not. And as for the strictness of his Conscience, and scrupulosity in refusing the 500 l. in regard of the vast Charge and Duty which belong'd to it; it looks more like Truth, that this might be the reason of his refusing. *viz.* He was taken up with higher and more serious Matters, at that time than Places of 500 l. for he and the brave Mispidons of the Country Party, were expecting to have the Government in their own Hands within a short time, and then he should have better Places, and more Money than this amounted to; He who had been a busy Man, and one of the first Rank for promoting the good Cause, could never expect less than a lusty share of the Spoil, when Church and State should be ruin'd.

(*2d*) *Burnet* is a Man of famous and well known Integrity, and therefore we ought not to suspect any thing he says: This piece of his History, as it is a Lye, so it gives suspicion that whatever he writes of the King is out of design to render him Contemprible in his Actions, which *Burnet* and his Country Party did propose to themselves by this wily Invention of theirs. But it is well known that King *Charles II.* had a Grace and Decency in the outward mean of his Deportment: *how* *Burnet's* Censure and his whole Party: Was not this despising of Dominion, and speaking ill of Dignities. *Burnet* speaks evil of *English* Bishops, of *Scottish* Bishops, nay, very presumptuously

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ously he takes the Liberty to revile his Sovereign; the Lord's Vicegerent. The Greatest Dignities he looks down upon with Disdain and Contempt; this must surely proceed from the Excellency of his great Soul. O brave *Burnet*!

(k) This famous Historian, with the Earl of *Shaftsbury* and others, at the time the *Oxford* Parliament had been contriving and hatching a Hellish Plot against the King and Government, and the King having broke the neck of it, and *Burnet* finding their Project defeated, fell a Grinning and barking against all that had been assisting to the King at this time. As for his Accusation against the Arch-bishop of *Canterbury*, and the Ministers of the Church of *England*, it is very strange that he should always be sputtering Malice and Venom in the face of the Church of *England*, and reviling the Bishops and Clergy thereof; surely out of the abundance of the Heart the Mouth speaketh. There are Three or Four Questions which I shall desire Dr. *Burnet*, or any of his Party to Answer for him upon this Occasion.

1. *Quest.* *Burnet* being reputed a Curteous and Well-bred Man, especially among the Female Sex, whether it was good Manners in a stranger, who was received into the Bosom of the Church of *England*, that so soon as he was beginning to warm there, to fly out in abusing the Bishops and native Ministers of that Church, and consequently the Church it self; for thus the Work began 1641. first the Ministers were reproach'd, and then soon after down went the Church.

2. *Quest.*

2. *Quest.* Whether he knows of any better Church in the World? And if he do, that he may shew us where it is, what the Constitution and Ministers of it are; and if he does not, that then he would refrain to be *κατ' ἑσπερινὸν τὸν ἀδελφόν*, and to be continually throwing dirt at the Church of England, where there is as Learned and Pious a Clergy as there is in any Church in the World. Indeed there is no Church can pretend to Perfection, nor will it ever attain to such a State, but that there will be Blemishes in its Beauty, Stains in its Glory and Splendor, and Failings in its Members: But how unreasonable and unchristian, nay, how devilish must such Accusations be, that for the Enormities of some Men, the whole Tribe must be Condemned. *Barnes* is very lavish in his Accusations against the Clergy, and one may suspect by his loud Clamours against others, as being guilty of Immoralities, he imagines none will repute him guilty of the same; but this Policy will not avail to cover what is obvious to the Eyes of every one, who can discern between Good and Evil; they will never be imposed upon, nor catch'd by this piece of Sophistry. But to retort his Accusations and spiteful Reflections a little, let us go down to *Salisbury*, the City of his Episcopal Seat, and enquire into the Bishop's Reputation there, and we shall find that he who makes loud Clamours against others, has obtain'd no good Commendation amongst the generality of those over whom he is made an Overseer. They know such Things of him, that they publicly testify their dislike of him by their Behaviour, so

that they will move of Church and head him
Preacher in the World? And if he do, what will he do?

3. *Questiō* Whether he has mended the Matter
with the Church of England since he was made
Bishop? Nay, I ask him, whether he be not
disgraced to the Church of England, and whether
there be not more Scandals and Enormities among
the Ministers of the Church of England now since
he was Lord Bishop, than ever there were at any
time before?

Ans. *Questiō* And we may not further ask this
Wise Historian, whether he was Prudence in him
at that time, when he was in the heat of that va-
lorous Action, and that he did against the Papists, that
he should be exposing the true Protestant Church
in the World, and endeavouring to run it down,
by setting up his Adversaries and con-
temptible, as if he had sought to do the Papists
good Service? The Doctors may make this Evail
of the *Questiō*, that what he did write at that
time against the Church of England came not to
light, and therefore he cannot be construed to
have have done any Service to the Papists. But
no doubt *Mr. net* designs this History, that he
the Light should shine, and why did he write it?
And *As* History, when it comes forth, as will
perpetuate what he has written, unless it bear his
Pastoral better company, than it now does.
Now, if what he has recorded against the Church
of England be ever to be found in his History, has
he not done the Papists good Service? Has he not
discovered the Nakedness of his Mother? (He be-
not a Bastard Son of the True Church.) He ought
to

to have considered that we may yet come to high
 Conflicts with the Papists or Presbyterians; which
 if we do, (whether it be we or our Posterity) we
 shall find Reason to think *Born* his Death
 assisting to them, and done all that lay in his Power
 to do the Church of England a Mischief, if not
 to ruin it: And if ever it should happen that
 it should be ruin'd (which God forbid) many Thanks
 to you Doctor may the Papists or Presbyterians say
 you have vigorously contributed your Endeavours
 to strengthen us in accomplishing our Design upon
 the Church of England.

And therefore as the Civil Government took par-
 ticular notice of your Pastoral Letter, and sent it
 to the Flames by the Hands of the Hangman, so
 the Church of England Men are no less concern'd
 zealously to look after this History of yours, that
 it may have the same dismal Fate. You elsewhere
 severely reflect upon and condemn the Church of
 England Ministers for being negligent in the Duty
 of Watchmen; Every Man will think he deserves
 this Reflection if they watch not over you as a
 faithful Shepherd ought to watch over such a wild
 Beast, that would not only tear in pieces some of
 the Sheep, but likewise destroy the whole Flock.
 And it does not only concern the Clergy men to
 look after this History, but the Nobility, Gentry
 and others (if they regard their own Memory and
 Reputation so much, as that they may not be
 aspers'd with bad Characters, when they are gone
 hence) they will find an Obligation lying on them
 to hunt this History out of the World, whilst they
 have an Opportunity to crush this Cockatrice in the
 Egg.

Eng, and prevent that secret Mischief which is intended by it: This History, if it escape being enquired after now, will expose both Nobility and Gentry hereafter, and then they must take what follows: All Noblemen and Gentlemen, whose Places make them liable to the View and Consideration of Historians, or who by their Actions may signalize themselves, so as to merit a Remembrance by Posterity, must take special Care that they offend not this mighty Scribler of Histories: Nay, that by all means they endeavour to get into his Favour; otherwise, tho' their Characters be fair and commendable in the Eyes of the World, yet if they be not his particular Favourites and gracious in his Eyes, they may expect to be represented in another Figure, and to have their Memories branded with some mark of Infamy in his Histories, which will stand recorded against them to all Generations to come. But I humbly think it would do much better to save their Compliment, and prevent his Characters by looking carefully after Him, and his History in time.

In this Passage, he very impudently condemns the Arch-Bishop of Canterbury, and the whole Clergy, for doing that which was very assisting to the King at that juncture against the Faction Party, and consequently he condemns them for doing that which was their Duty (according to his Laudable Custom:). And wherein he condemns it as a thing unsuitable to their Office, to become Heralds to the King (as he words it) and represents it as an evil thing, the like whereof had never been done before: One may think, that either he never yet thought

thought it worth his while to read over the Rubrick in the Church-Service, or else, Presbyterian-like, he has no regard to what is said there; for in the Rubrick for the Communion-Service before the Offertory, we have these Words: "*And nothing shall be proclaimed or published in the Church, during the Time of Divine Service, but by the Minister; nor by him any thing but what is prescribed in the Rules of this Book, or enjoy'd by the King, or the Ordinary of the Place.*" Here was Rule enough and Warrant enough for what was done by the Clergy; and the like has been done since *Barnet* was called a Bishop: But we have reason to suspect that the great Cause why there is so much of an Out-cry here, and so frequent and loud Clamours elsewhere against the Clergy was, because they stood by the King, as became honest Church-men and good Christians and Subjects: *Barnet* was embark'd with the Factionous Party as a Runagade from the Church against the King; he had shaken off all true Christian and Loyal Principles, and forsaken his own Doctrine contain'd in his Dialogues, his Conferences, and Subjection for Conscience sake, and then sets up for a Brave Country-Party-Man.

(1) He insists on this Subject of Penitential Confession, to that length that one must of necessity (without the breach of Charity) conclude, that he has been guilty of some extraordinary Lewdness or Wickedness in his private Conversation: Nay, one may think that what *Betty Cramwell* said of him was true. I know a Person of the Female Sex of no mean Note, whom I have heard many times speak
much

much Evil of *Flower*, and represent him as an un-
 -worthy Man, and yet after all she added, "That
 if she should be very loath to speak all the Evil she
 -off knew of him? I have that Charity for her, that
 I believe what she said; and likewise that there was
 -no guilt upon her part, for she is a most virtuous
 -and good Woman; but it looks like Guilt on his,
 -like some attempt of Baseness upon her Chastity,
 -or some such thing. As for the strictness which
 -she speaks of after the Dissolution of the *Oxford*
 -Parliament, according to the Old Fashion of *Hypo-*
 -critism, he sounds his Trumpet at his Fasting and
 -Praying, and makes no little Noise with it, for
 -indeed he tells us there was a strict Life, there was
 -Fasting and Praying and many excellent Fruits of it,
 -which he doubts not will remain with him forever.
 -I am fully persuaded that this was the Reason of
 -his strictness; the *K. E. N. G.* with the Boldness
 -and Courage of a Lyon, and the Authority be-
 -coming his Character, having dissolv'd that Par-
 -liament, where and when the Factious Party
 -thought to have brought to perfection the Intrigue
 -of their Conspiracy and Hellish Machinations, and
 -having published his Reasons for raising the afore-
 -said Parliament; and all honest-hearted People be-
 -ing fully satisfied with, and applauding what he
 -had done, and being enrag'd against the Factious
 -Party: *Shaftsbury* and *Burnet*, with the rest of the
 -Conspirators knowing that the King and People
 -had now a strict Eye upon them, were forc'd to dis-
 -appear, and in a manner, abscond for some time
 -and so much the rather they behoov'd to do so, be-
 -cause the generality of People were furiously enrag'd
 -against

against them, so that they could not appear publicly at this time without Danger of being fallen upon by the Mob; and this *Burnet* cast a fair Cloak over, and calls it a more strict Course of Life, when it was nothing, but absconding himself for his former Villanies.

And as for the Fruits of his Fasting and Praying, which he musters and ranks up with flourishing Colours; *Credat Judeas Appella*. —

I'll no more believe his own Testimony for this than I believe the Sincerity of his Protestations contain'd in the Vindication of his Loyalty and Innocence, which he published and sent over from *Holland*, after he was forfeit and declar'd Traytor and Fugitive in *Scotland* after *King James* came to the Crown. Pray *Dr.* what is become of that Loyalty, which you would have made us believe that you had shed? And whether were your Protestations for your Loyalty true or false, which you made at that time? And what is become of your Innocence? This was not done in a Corner so as now to deny it: One must have better Testimony for what you say, than your own naked Assertion, for after one has known you well, your own Word will not be believ'd. You write of the Fruits of your Fasting and Praying; pray what is become of them? No man ever saw these Fruits, they were never to be seen upon your Body; you have surely laid them very close up, we have seen plenty of your bad Fruits, Apples of *Sodom* and *Gommorah*; But can we believe that an evil Tree can bring forth good Fruit; You were never a whit more Loyal, and where Loyalty is wanting one cannot

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be a good Christian; so you have told us in your Sermon upon being Subject for Conscience sake, *Rom. 13. 5.* There you expressly signify, that bad Subjects cannot be good Christians, and good Christians will ever be good Subjects? The Doctrine is good, but the Preachers Example is bad. This Fasting and Praying oft (if there was such a thing) was nothing but villainous Hypocrisy and juggling Pretences, for no sooner was the Heat of this Dissolution of Parliament over, and the Ferment of the People's Rage against the Faction Party asswaged, but *Shaftsbury* and *Burnet*, with the whole Gang, were nibbling at their old Trade, and laid the Ground-work of their Plot, deeper than ever; for very soon after this they set on foot a Plot to murder the King and the Duke, which being discovered, *Shaftsbury* and *Burnet* were forced to take to their Heels and fly for it. *Shaftsbury* died in a Forreign Country, and it had been well if *Burnet* with the Fruits of his Fasting and Praying (which will ever remain with him) had never thereafter set his foot on the *British* Shore.

His Fasting and Praying, as we have hinted above, was to smite with the Fist of Wickedness, and lookt more like conjuring then any thing else, for it went immediately before, and usher'd in the Conspiracy to murder the King, and the Duke. Now let us take a right, tho' short View, of this abominable, Villainous and Devilish Design, for ever to be detested and abhorr'd by all good Christians. We condemn Papists for maintaining a Principle that it is lawful to murder and depose Kings that are not of their Religion: What Shame and Con-

fusion

fusion of Face must we then take to our selves, who cry out against them for this, and yet practice the same and worse our selves? For we set up to murder Kings of our own Religion, for which God has sadly plagued and punished us, tho' we shut our Eyes and will not see it. There was a great Noise and Clamour against Papists for a Plot against the King and Government at this time, for which many of them lost their Lives, who began this Plot, God knows, I know not, but by whom and how that Plot was carried on, and ended, was visible to all the World, which was and will be to the Eternal Disgrace of our Religion. And so much the more odious and wicked this Design was, that it was against a King, whose Name will ever be remembered with Commendation and Honour; under whose Shadow and Government we enjoy'd Peace, Plenty, Prosperity; every Man living under his own Vine, no complaining in our Streets, we plentifully enjoy'd all the Blessings of Heaven, and yet there was a Factious Party of malicious and unserviceable Mutineers who dispis'd all our Blessings, and conspir'd to confound our Happiness, and bring a dark Cloud of Misery and Confusion upon the whole Land, by designing to cut off the King and his lawful Successor. Now *Burnet* being one of this Party, by whom this Wickedness was design'd, how guilty soever others were, yet the Sin was more heinous in him, in regard of his Character, which he has eternally disgrac'd by being of such a Party.

How unbecoming was this of a Messenger and Servant of his Heavenly Master? Who hath told us, that he came not to destroy men's Lives, but

to save them? How shall a Man of his Office any more lift up such polluted hands to Heaven to interced for the People or to bless them? Or how shall he go to a Pulpit and deliver a Message in the Name of the *HOLT JESUS* to the People, when guilty of such a horrid Crime, such a wicked and godless Resolution and Hellish Design as this was? By such doings Atheism is fortified with a Witness, the Name of God blasphem'd among Heathens, who may say, as once the Indians did of the Spaniards: *“What God is this, that hath such Blood-hounds and Tygers to his Servants?”* Hereby the Gospel is evil Spoken of, Christianity reproacht, and the Professors of it ashamed to see Christians (at least such as usurp the Name) guilty of such Villanies; but most of all to see men of such a Character involved in the same Crime with others. When *Carstares* a *Scottish* Presbyterian Minister, who was one of the Party with *Barnet*, that had resolved to murder the King and the Duke, and who by his own Confession was privy to the Design, being to pray before the Parliament of *Scotland*, they (to their eternal Honour and Commendation may it be recorded of them) would not permit such a vile Wretch to lift up his polluted Hands to Heaven and pray before them, because of this very Guilt of his: May that Parliament ever prosper to maintain Truth and execute Justice and defend the Honour and Interest of their Kingdom against all that do oppose them. As this Parliament of *Scotland* serv'd *Carstares*, the people of *Salisbury*, and all others whatsoever, ought to serve *Barnet* after the same manner, and for that same Reason.

(m) Here

(m) Here was an early Plot, and as *Burnet* knew of this Secret, so no doubt, but he had an early hand in it. Here we may easily perceive how well versed *Burnet* was in all the Intrigues of the Party, tho' never so secret, for he who knew this Secret (and a great Secret it behov'd to be at that time) could not be ignorant of their other Combinations; he who was daily in Company with them, who knew their Councils, and was assisting in them, as evidently appears by his History, and was well acquainted with the most leading Men, could not but see thro' all their Designs, and know their Resolutions. These Things I mention to obviate a Pretence that *Burnet* may make, to wit, that he was ignorant of the Design to Murder the King; it were to no purpose for him to deny it; for I know not who will believe him if he should; He was very well acquainted with all those who suffered for it, and against whom it was proved at their Trials that they knew of it, and therefore he, who knew their other Secrets, no question, but he knew of that likewise. *Carstairs* knew of it, as is demonstrated by his own confession, and I think that none will doubt that *Burnet* was as well acquainted with all the Motions and most whispering Secrets of the whole Party, as he was; nay, I dare say, he was much more acquainted, for he was more conversant with the Ringleaders of the Conspiracy; And now, as *Burnet* was one of the Party, and knew of this Wicked Design, so he was likewise Partaker of their Sin, being a Man that was very officiously busy among them.

(n) Let

(n) Let one go to *Burnet's Book of Conferences*, and let him read over his *Epistle Dedicatory* to the *Duke of Lauderdale*, and let him compare what he writes in that place with what he writes here in this new undiscovered *Mystery of Iniquity* of his, and he will find in the first, *D. Lauderdale* raised above the rank of Mankind, and is ador'd like a God, but in the other, like a changing Weathercock he turns Tail upon him, and at his pleasure he makes him nothing; by which changing and Turncoat Behaviour, he verified what his Mother us'd to say of him, that he would be a *Bee-headed Fool all his Lifetime*. This she often said of him to her Presbyterian Acquaintance, when he first began to preach, upon the account that one day he would be preaching up the Presbyterian Interest, and the next day he would preach the Contrary, and threw down that which he had formerly built. And thus he deals with *Duke Lauderdale*. He ought to have shewn more Gratitude to the *Duke of Lauderdale* and all his Relations, for he had been a very kind Friend and Benefactor to him, he entertain'd him as his Friend and Intimate Acquaintance, and as his Friend made him acquainted with his Secrets: And moreover, *D. Lauderdale* was the first that ever made *Burnet* be taken notice of and regarded; and therefore he ought to have remember'd, *Si ingratum dixeris omnia dixeris*; But *Duke Lauderdale* was none of the Country Party, and therefore when we find *Burnet* reviling the King, and barking against the Archbishop of *Canterbury*, we need not think it strange if he treat *D. Lauderdale* coarsly, for his being opposite to the Country Party was Crime enough.

But

But to reflect a little further upon *Burnet's* behaviour to Duke *Lauderdale*; it seems *Burnet* did not rise with such hast to preferment as he desir'd, or expected, or as he might think, *D. Lauderdale* could easily have been instrumental to make him, therefore he was resolved to raise himself tho' it were upon *D. Lauderdale's* Ruin, and recommend himself to others who would be more careful of his Preferment, if he could effect that, the which to bring to pass, he set himself to work with all furious Zeal imaginable to betray the Councils of his Friend, *D. Lauderdale's* I mean; with whose secret Thoughts he had been entrusted: A Crime, for which the Person, whosoever he be that is guilty of it, is commonly hated by all mankind; he, to wit, that betrays the secret Councils of an intimate and kind Friend; even they, who love the Treason, yet hate the Traytor. And it was not enough to him that he reveal'd and openly proclaim'd to the World, those Secrets which *D. Lauderdale* had imparted to him; but like an officious Agent, he runs to Parliament men, urging them to deal with the Parliament; that he might be call'd before them to give an Account of those Secrets that *D. Lauderdale* had communicated to him. It seems *Burnet* waited to bear *Oates's* Company, and was desirous of an Occasion to be an Evidence, as the Fashion then was, and therefore puts in hard that way for a Place with Parliament men. There were three or four Gentlemen, who were then Parliament men, and of his particular Acquaintance, with whom he was intimate and familiar at that time, whose Names, if it were proper to set down, without

out giving Offence, I could easily do. These Gentlemen *Burnet* importunes very hard, and urges them from day to day with all impatience, that he might be heard before the Parliament against *D. Landerdale*; in the end he had his Intent, and I am fully satisfied that none will think he made any reserve; he discovered all he knew, even to the very discourse at *D. Landerdale's* Table. Thus he betray'd the Councils of his intimate Friend, and lift up his Heel against him with whom he sat at Table.

But now behold his wonderful Sense of Divinity, void of all Honesty! after he had fled over to *Holland*, the Sanctuary of all Runnagades and Malefactors, in his Vindication which he publish'd there, he makes his Apology for the betraying of *D. Landerdale's* Councils, and declares unto the World, that what he had done in that Affair, was inevitable, for he was forc'd to it, the Parliament having commanded and compell'd him thereunto. This Vindication made the Gentlemen above-mention'd averse to the ever entertaining of the least good thought of him after that time; for they knew very well that it was a base Lie, that there was any force put upon him by the Parliament, he having desired again and again that he might be heard before the Parliament, concerning what he had to say against *D. Landerdale*, and with Importunity dealt with them in private to that Effect. Now, how shall we believe this man's Histories, when it is contrary to this Man's Genius to deal candidly and honestly, and to make just and impartial Representations of things. A Scribling and Talka-

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tive Talent in an Historian, tho' endu'd with Knowledge or Memory, signifies worse than nothing when he cannot speak Truth. His being so invective against *Hatton* one may suspect was, because *Hatton* was a true Friend to the Episcopal Clergy in Scotland, and an Enemy to the Presbyterians: And the Country-Party-Men (or rather Conspirators) being embark'd with the Presbyterians, therefore *Hatton's* Honesty was as bad as Heresy to *Burnet*; he had no other reason for such reviling Language against *Hatton*, if it were not, he that gives it to such a Person, shews us what for a Beastly Man he must be himself.

So much for Collection of a few Passages, and Remarks upon them; *Ex ungue Leonem*; we may judge by the same Sample what the whole will amount to. The History all over is such a piece of Villainy, as no Age can parallel, being stufft with Lies and unjust Characters of Men, giving bad ones generally, of every one it makes mention of. It is partial and most unfaithful in the representation of Transactions; in all Narratives invective, siding with the Factious Party against the King, and upon all occasions running down the Church, and reviling the Ministers of it. So that to conclude, as there never was a more unfaithful History written, so it seems the Author hath deliberately set himself to do evil and mischief. There is scarce a Page in his whole History, which does not lively resemble the Lying Spirit of the Old Serpent, who was a Lyar from the Beginning, and hath not something of his crooked ways and wind-

ings stamp upon him. He seems to study an imitation of *Herodotus*, to aggrandize and perpetuate his Fame by perpetrating Villainy. The Evil and Mischief that all the High-way-men and Robbers in *England* have committed at any time, cannot compare with the evil Consequences of this History, which is designed to poison Posterity, and debauch Mankind with corrupt Principles, to subvert Laws, and unhinge the very Center of Government. He is a Viper in the Bowels of the Church, an Enemy in the Bosom of the Nation, and will continue so to be until we be delivered from our present Calamities: Which Deliverance God Almighty hasten, and let every good Christian and sincere Lover of his Country, and Regarder of Posterity say, *Amen.*

APPENDIX.

THere was a Report at *Edenburgh* in *Scotland*, in the Month of *March*, *Anno 1699*, that *Bishop Burnet* had sent down some Money from *England* to be distributed in Charity in *Scotland*. Some did call it One Hundred Pounds, some Two Hundred Pounds English Money; upon which two of the Episcopal Clergy, who were collecting some Money for the relief of the Distressed and Persecuted Episcopal Clergy in that Kingdom bearing thereof, went to Dr. *Burnet* the Physician, who is Brother German to *Bishop Burnet*, in whose Custody the Money was, and who had the disposing of it. They desired to know of him, Whether there was any such Money as aforesaid or not, and if there was, Whether they might expect that any share of it would be given into a Fund which they were collecting for the Relief of the foresaid Clergy? To which they had this Answer return'd? "That there was Money indeed sent from his Brother the Bishop, to be given in Charity, but it was needless for them to expect one Farthing of it, for he had Orders to dispose of it otherwise. And it was understood that this Money was sent for the Relief of Presbyterian Poor. O Brave Bishop! who is very charitable and assisting to Schismatics; but for the true Churchmen, tho persecuted, and under distress and

want, let them perish and starve for him, he has no Charity for them. Have not all the Bishops of *England* reason to be ashamed of such a Bishop, and of such doings? Nay, every honest Clergyman of the Church of *England* will say, that there is as good reason to take him to task upon this very Head, as there was reason for him, who was a Stranger, to insult and domineer over the Bishop of *St. David's* in a matter of less consequence. To neglect and slight the Sufferings and extream Hardships of his Brethren in a Neighbouring Church (not regarding the Afflictions of *Joseph*) whilst he was wallowing in Plenty and Security, was bad enough, and Sin enough, such no doubt, as will be remembred against him. "I was an hungred, and ye gave me no Mear, I was thirsty and ye gave me no Drink; naked and ye cloathed me not: This will be inevitably remembred. But for *Burnet* (who is now, as Times go, a Bishop) to supply and assist a Parry of Schismatics and professed Enemies of the Church, makes it still worse; aggravates his Sin, and doth furnish all honest Men with a Demonstration of the Vileness of the Man, which no juggling Pretences or Protestations whatsoever (tho' they were as good as those he sent from *Holland* to vindicate his Loyalty and Innocence) will ever remove. One may think, that his great Kindness to Presbyterians may be upon this Head, to wit, that they may speak good of him, when he shall be removed from this World, for none can think that true Churchmen will do this for him; Whether his Policy in this hold or not, I know not; but this I know, that no Man

living

living can have just Ground to speak well of him.

The small Hints that we have given of his Villainy and Vileness, are enough to render him abominable and make his Memory odious to all Persons, who set any Value upon Truth and Justice, and are Lovers of Virtue and Goodness, and can distinguish between Honesty and Dishonesty, between Good and Evil: But if the whole Mass of the Enormities of his vitious life were represented in their proper Colours, we should find reason sufficient to think that he has out-done *Hugh Peters*, as much as ever any Apprentice out-did his Master. And therefore we cannot shun to look upon it as an ill Presage to that Nation, where such a vile Wretch as he is so far prefer'd, as to be made a Bishop, and not only so, but likewise entrusted with the weighty Charge of the Blood-Royal, being made Preceptor to the Duke of *Glocester*. I know some will be ready condemn such Reflections as unchristian: We do not reckon it unchristian to speak evil of and reflect upon a Highway-man, a Robber, a Murderer, a Thief and the like, and we have too much Ground to think him as bad as any of these, if not guilty of their Sins. His Life has been very bad and unchristian, and when he takes so much Liberty and Freedom to abuse and reproach good Men, and almost every Man that he has Occasion to speak or write of, he ought not to pass without a Return suitable to his Demerit; if he be so audaciously wicked as to speak evil of good Men, and endeavour to reproach their Memory and render it odious and despicable for ever; Why may not

not any Man speak Truth of him? I wish there never might be occasion to say more of him, than what is said in these few Remarks: But time and Posterity, I am afraid, will find cause to remember him with Indignation and Abhorrence; and will some time, when they are better inform'd, have ground to know, that there is no Reason for making any Apology for what is here said against him. Let his History to which I appeal, make my Apology: Let that be seen, and then no Man will have just Ground to accuse me, tho' I had said much more against him, than I have done. Let his History speak for it self; and let it justify or condemn me. His Apologies for himself, or Accusations against me will be invalid without producing his History; which I humbly conceive the Church of *England-men* and others, ought to make him to do.

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